

From the author
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PRACTICAL HINTS

FOR

THE DEVELOPEMENT

OF THE

HUMAN MIND.

BY

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PRACTICAL HINTS.

DURING several years, the attention of the author has been directed to the phenomena of the human mind. Of the truth of the conclusions to which he has arrived, he has long since been practically convinced; and, from the period of that conviction, his estimate of their importance made him desirous to publish them as soon as he could bring them to any degree of maturity. Experience, however, has proved, that the time required for such a result so far exceeds his first anticipations, that the completion of even a skeleton chart or ground-plan of their full developement, is now the utmost he could expect from the labours even of many future years. Since life is uncertain, he avails himself of the present, as of an only opportunity, to submit to those who may feel an interest in mental research, a few sketches from the results of

his studies, as immatured suggestions, for the discovery of a compass whereby to traverse the ocean of mind.

The author's first suggestions on this subject, arose from a strong natural tendency to habitual attention to the mental phenomena for several years previous to reading any work upon the philosophy of mind ; and, from whatever sources he may have received advantageous suggestions, he has endeavoured, not only that no authority but the internal evidence of the most common phenomena should be his ultimate guide, but that from these alone should his theories originate. Ever since commencing the study of the human mind, his attention has been directed principally to the solitary operations. In this pursuit he has been engaged with a view to their complete developement, a true measure of their powers, their reduction to the most elementary and systematic form, and deducing suitable rules for their control. As the solitary relations of mind are antecedent and analogous to the social and political, so the solitary should be the first developed. The author, however, has not been able to take more than occasional glances at those departments of

science and art, which form an important auxiliary to mental pursuits, and which would have enabled him to express himself more fully and accurately,—though he yet hopes for their acquisition,—in some degree adequate to the demands of the subject.

A summary will first be presented of the general principles treated of in the following pages, and such particular references to them will afterwards be made, as will give the reader a comprehensive idea of the manner in which it appears to the author the investigation of mind should be prosecuted. Neither full developement, nor great accuracy, will be any where attempted; as, at present, it is far more important to submit a general view of the subject, though inaccurate in detail, than a particular view, accompanied with whatever critical exactness.

The following are the only remarks which it is considered requisite to premise.

In consequence of the impossibility of avoiding words and phrases, implying distinct agents,

where only one exists,—as in the expressions, attention to, influence over, and others of a similar nature,—we would here mention, that all modes and operations, mental or corporeal, are considered as modes and operations, or variations, of only one and the same physical system.

The term sensation, as used in the sequel, is designed to imply, simply, an activity of either of the senses, abstracted from its particular determination to any form, whether or not it be a subject of consciousness.

Sensations in observation, sensations observative, and external sensations, we use to imply, generally, the occupation of the sensations by modes in the external universe; and the terms, sensations in conception, sensations conceptive, and internal sensations, to imply, generally, the occupation of the sensations by causes purely internal.

With these preliminary observations, therefore, the author trusts himself to the indulgence of the reader.

The mental modes and mental operations, whether we are conscious or unconscious of them, are modes and operations of the sensations of the five senses. They are internal, in universal association and coaffection; and are as manifestations of the soul in the body, and as modifications of the general corporeal system. These sensations are correspondences with the external universe, with each other, and with the states of the involuntary organs, and are all more or less controllable.

The sensations, derived from observation or from the external universe, are the same genera of sensations with those derived from conception, or from the internal universe; and all the sensations from observation may be re-presented in conception, with the susceptibility of any operation.

The abstract modes and operations of any one of the senses are common to all of them; their classification displays the mental powers, as elements for raising a demonstrative mental science; and, as sensations universally correspond with elementary modes, and all knowledge is only of modes and relations of sensations, this same classification

suggests the elements or categories for a universal demonstrative science, which appears to the author to be the only true metaphysics.

The relations of these categories are, therefore, the source of universal mental power, and of universal laws.

As differences in signs may be equal and analogous to all mental and material differences, and may therefore represent them; it follows, that in relation to mind, the power of signs is coextensive with the power of things signified, so far as the significations of the signs are true. Thus, we may obtain a universal science of signs, and of tables which are a species of signs; so that purely relational and universal scientific processes may be formed, as in algebra.

Having completed the summary, let us proceed to the particulars.

It is now generally admitted that mental modes are modes of sensation. The foregoing principle of the mental powers is greatly in accordance with the sentiments of Dr. Brown; and that of the

metaphysics, with the ideas of Lord Bacon, in his chapter on philosophy, in the “*de augmentis*.” Dr. Hooke said that he used a universal scientific process by signs, for facilitating invention and discovery, though he never could be prevailed upon to disclose it.

Undoubtedly, we are not so much in want of individuals to suggest a universal science, as of great labourers in its developement; since very many celebrated writers have given hints for raising this science, and nearly all have admitted its possibility. It is to be feared, however, that many efforts to develop it have been discouraged in consequence of its supposed infinity, and of the indifference felt by many toward that degree of simplicity in its elements, which is necessary for the basis of every science. Indeed, even when the importance of arriving at this simplicity is admitted, the elements are not combined in a degree adequate to the practical purposes of life.

It may here be observed, that particulars rather than universals are infinite, and that universals are infinite only by composition.

For a simple illustration of the internality of the sensations, let us take an example from the visual sense. Suppose any distant object in actual prospect, the spectator may close his eyes at the scene, or he may afterward be removed from it, or it may no longer remain in existence; and yet the whole view may be vividly raised in the imagination, with the same modes of apparent externality, of space, of magnitude, and of distance.

The modes and operations of sensation are in universal association and coaffection. The coaffections of sensations, in the conceptive or solitary operations, act upon the same principle as the coaffections, (or indifferences, sympathies, and antipathies,) in the observative or social operations. Hence, in mental discipline, all habits and opinions are important; hence, also, pure imagination, if it be supposed real, as well as superstition and error, possess the same kinds of power over mind as if they had actual correspondences; and all that is attributed to the external universe, the category of space, for instance, is correspondingly attributable to sensation, being, as we consider it, a mode of sensation.

Once for all, let it be observed, that our object is, as far as possible, to avoid subtile disquisitions, and to express, in as simple language as possible, rules for the practical government of mind.

The same modes of sensation which are in observation, are also the common modes in conception, in which state they are involuntarily varied, in consequence of their becoming fainter; they are also reduced in form and quantity, for the purpose of their natural use as signs, for the facility of developing their relations, and of being more easily comprehended, as well as for other like uses.

Habit may often raise the common conceptive sensations to the same degree of vividness as the observative, and even to a degree still higher.

During observation, conception is almost inevitably mixed with it; though conception may of course be pure, or unmixed with observation. The quantity of conceptive operations must therefore in every person be greater than that of the observative.

The principles of the processes of the obser-

vative operations, may be transferred to those of the operations which are conceptive, or vice versa; and, therefore, the principles of each should reciprocally intimate rules for raising their respective powers.

The capability in the visual sense of producing in its conceptive modes the variations of light and colour, corresponding with those in the observative modes, is as wonderful as the variations of colour in the cameleon, if not far more so.

Any conceptive forms may be distinctly combined with, and may have as really apparent externality as any observative forms; thus the architect imagines the building, which he is about to erect, as already raised upon the ground which he is surveying. James Ferguson, the mathematician, says, that he often conceived that he saw the ecliptic lying like a broad highway across the firmament, and the planets pursuing their courses in paths like the narrow ruts made by cart wheels. When operations of this kind are involuntary, and the imagined forms mistaken for forms really external, they become an illusion or hallucination; and, as is well known, are a frequent phenomenon in insanity.

The sensations from the senses in observation, may be re-presented in conception, which is the field of imagination. Thus the absent, past, and future, or even purely imaginary forms, may be contemplated as present in *coup d'œil*, having the susceptibility of any variety of operation; while, at the same time, the eye and the ear may be exposed to vivid external sensations, which may be unattended to, or kept waiting as it were at their first entrances; and while the imaginary forms are being maintained in great vividness, and occupying the place of those which are external. These forms, therefore, may be those modes of sensation which have an apparently real externality, and which the sensations from the real external objects would, with attention to them, become.

It will be remembered, that sensations from external objects are not necessarily attended to; as is instanced in the sensations of touch, in the contact of the clothes with the body, and likewise in the case of standing or sitting. These sensations are the most constant modes of resistance. An example may also be taken from the visual sense; as in the case of a person deeply meditating upon some foreign subject, amidst an animated scene.

In these instances there necessarily must be some external affection of the senses, but the controlling power prevents its developement to a degree sufficient for the purpose of consciousness. When attention to the external sensations cannot be induced, it is one of the phenomena of insanity.

The power of imagination above referred to, is instanced also in the Spaniards, who resort to it as a mode of playing at chess while riding on horseback; it is, likewise, instanced in that general association which is suggested by a view of the celestial and terrestrial maps; for when these are vividly retained in the memory, all ideas connected with them may, without looking at the maps, be associated with their respective localities, almost as distinctly as if expressed by signs in writing.

Thus, the common modes of mind and subjects of attention, may be systematized and represented by signs, and retained in the memory, for the operations of the imagination; as is the laboratory, by the chemist.

The modes of all external objects of attention, and of all signs, should, as far as possible, be so

adapted as to facilitate the conceptive capacity ; particularly in respect to place, form, quantity, combination, and relation to other objects of simultaneous attention, as in scales of maps, forms and scales of tables, arrangement of a library, warehouse, or manufactory.

Brindley, the engineer, who projected and executed the Bridgewater canal, was possessed of so powerful a memory, that, as he often declared, “ he could remember and execute all the parts of the most complex machine, without any drawing or model,” and with only “ occasionally recording the results in figures.”

Dr. Wallis says, that he had the curiosity to try how far the strength of memory would suffice him to perform arithmetical operations, without the assistance of pen and ink, or other equivalent aids ; that he tried it with success in extracting the square root from numbers of twenty, thirty, and forty places : the like, he says, that he could perform at any time. He also conceives that we can use our memory with greater advantage at night, and in the dark, than we can by day, when our thoughts are diverted by sights and noises.

Imagination is the great suggestor of the use of mnemonics, and these should be regulated according to the general doctrine of signs.

Touch, considered in relation to that general internal activity which we believe the Germans term self-feeling, is common to the modes of all the senses, and is their universally corresponding mode. Self-feeling corresponds also with the states of the involuntary as well as of the voluntary organs ; and is a necessary, constant, and universal agent in the mental operations, and therefore a mode of all other modes.

That the senses influence each other, is often instanced in their morbid affections ; and it is said, that the experiment of applying the same galvanic influence to the different senses, produces an analogous affection in each.

The vivid operations of either of the senses, and consequently the mental operations which are vivid, may be felt by a long habit of delicate attention.

As every visual operation has a corresponding

mode in self-feeling, so, it is observed by some, that “they feel they are thinking;” and by many, that “they feel convinced,” and “they feel that they are in the right.” It will be perceived, consequently, that different opinions must have corresponding differences in self-feeling.

Though all the allocated senses, and even the sense of touch should be lost, the internal modes and operations of the universal sense of self-feeling never are lost, and all the elementary powers are therefore even then existing.

As self-feeling generally possesses by far the greatest power among the mental operations, and is the principal seat of the affections and passions, as well as of what may be termed the feeling of identity, and as it is also strongly connected with all voluntary muscular action; so likewise, exercise in the universal modes and operations of this sense, is the greatest means for raising a general power of control; the mode of self-feeling being the mode of identity, and as it were the form of fundamental character.

A well regulated habit of self-control, promotes

health and prolongs life ; and, if accompanied with some general end to which the conduct is directed, will often prevent that state of almost idiocy, erroneously called the second childhood.

There are modes of sensation analogous to the sensative and motive divisions in the nervous system. The motive is the mode of control, as it is the mode of voluntary firmness or tension, and may be aptly termed possession, being a mode of self-possession. This is a necessary mode of all control, and the primary mental power ; as power or firmness of hold is necessary in the manual direction of an instrument. Not that great tension is generally advantageous in thinking, but rather a faint and animated degree, in consequence of its requiring less mental labour, and being susceptible both of the longest duration and of the greatest convertibility.

The different modes of possessing the same sensation or idea by different persons, are as various as are their modes of tension, their mental capacities, and their views of the same subject ; but although the sensations of each one individual thus differ from those of every other, yet the sensations

of any one person may be in adaptation to the sensations of any other, as those of each individual are adapted to the same external universe.

Possession of self-feeling is, to the individual, the simplest test of present mental or bodily power.

The following modes and operations of the solitary states of mind, are by no means presented as either a full or exact enumeration of them, but only as additional illustrations of the principle upon which, it appears to the author, they ought to be collected; viz. extension, degree, proportion, direction, place, position, proximity, remoteness; capacity, energy; mutation, developement, subordination; duration, continuation, intermission; velocity, acceleration, retardation, detention, momentum; action, passion; predominancy, subordination; succession, concomitancy, insulation, association; substitution, transference; repetition, habit, retention, memory, recollection. Predisposition, postdisposition, collection or comprehension, equation of differences and approximations, (including distinction and abstraction,) sublimation or reduction to elements, disposition; ascension to full systematic series, analogous to the fluxion of a

point generating a line, the line a surface, and the surface a solid, whence are obtained classification and generalization; exhaustion of a subject, and differences in series as seen in fluxion and equation; experiment, invention, discovery; states of doubt, states of the transition of indefiniteness and error into definiteness and truth, and vice versa; maintenance, prevention, reformation and progression (the principles of progression being infinite, and therefore any and all of the mental powers being infinitely progressible;) standard, (every relation should have a standard for its equation;) scale, as of a map. There may be different scales of any relations, analogous to the scales of the celestial and terrestrial atlases. If a given dimension of a plane be occupied by a given subject according to a given scale, whether it be a view of any particular terrestrial district, or a coup d'œil of the heavens, it will be the means of rendering the range of imagination of infinite comprehensibility; for an indefinite number of subjects, provided they are classed, may thus be simultaneously considered. Two or three different scales of the same subject are often of great practical service. Objects, whose real magnitude is too small or too great for investigation, should be imagined, or should have

their representatives, on such a scale of proportions and relations, as may be easily comprehended.

The range of mental activity should be defined, and also the quantity of modes and operations of sensation within the range. This range is analogous to a given dimension of a plane, and the scale and number of linear forms described upon it, as in the maps above referred to; the smaller the scale, the more comprehensive the plane, and the greater the number and variety of subjects for simultaneous attention.

The range of the conceptive operations of the visual sense, may be contemplated as co-extensive with that of the observative, (or the real external sphere,) and even with that of infinite space. This range may therefore be considered as a sphere, in which all subjects of which cognizance is taken, may be considered as having their particular localities, with the same definiteness as when, in observation, we imagine the immediate objects of consciousness to be real external objects. In consequence of the degree of convertibility of modes of sensation, any given mode of sensation may be considered as having the capability of transition

into any other, and permeable by, or combinable with, any. The individual should consider himself in the centre of the sphere we have described; from which, he may imagine himself as viewing its utmost boundaries. He should also frequently consider himself, indifferently, as one in common and in universal relation with, the objects in the universe of his sphere. This centre may be conceived as imaginary, or in some constantly fixed or standard place, or as being the present place of the individual, and therefore as changing with the change of his place. But if the real locality and external circumstances of the individual, as well as the sphere be imagined by him, then, although his place may be changed, he may imagine his sphere as expanding from the standard centre, and really external circumstances as being in their corresponding places. The place and position of the subject of his particular attention, in conception, should, in many respects, be regulated in a way analogous to the regulation of the visual range, and of the variations of the situation and position of the painter, while drawing; or to that regulation, in observation, of the situation of the spectator or of the object best adapted to the required view. The individual may, in imagination, remove himself to.

any place in his sphere, or consider any subject in any place in his sphere as really present, and therefore any degree of remoteness as proximate, or vice versa. Absent and distant real external objects should, for the purpose of particular conceptive attention in the visual sense, be conceived as proximate, or in that distance and point of view which may be adapted to the required attention. Many other arrangements of the mental operations upon the foregoing principle, will readily occur to the reader. This method of reducing to order the ideas in the conceptive operations, is most strongly recommended to our notice by the advantages derived from it in the observative operations, inasmuch as it supplies a great means of natural and methodical association. We know it to be untrue that real external objects are the immediate objects of our consciousness; the external modes and operations of mind being therefore also internal, all modes and operations of conception, even the most subtile, have as real place and position as have the modes and operations of observation. The principle of the preceding order of ideas is necessarily in constant operation in the mind of every person, but is limited to particular and unconnected

practice. This order therefore we have only universally extended.

Few are aware of the importance even of the simplest power of mind ; of repetition, for instance, of the same operation in proximate succession, at remote intervals, in all the generic varieties of state, and under various circumstances. Repetition possesses the power of producing habit and retention, as well as of fixing attention. The power derived from repetition is the same with that arising from division of labour, and gradation of effort.

Attention should be directed to the regulation of the negative as well as of the positive modes and operations of mind ; for instance, the method should be given for inducing oblivion or forgetfulness, as well as for inducing memory.

The various kinds of error may be classed in correspondence with the various kinds of truth, as every evil is a contrary to some corresponding good, every negative a contrary to some corresponding positive, and in geometry, every variety

of irregular figure, reciprocal to every variety of regular figure. The rule therefore for any right action, intimates the rule of discipline for the contrary wrong one.

The increase of the number of systematic rules or formulæ, is not like the increase of the number of different subjects; but like that of the number of relations, and of extending the application of a universal formula, by which means, memory will rather be assisted than burthened.

The mental powers may, no doubt, be arrived at and defined, with as great exactness as either the mechanical powers or the musical notes, and may be reduced to one single principle, as may the equilibrium of any of the mechanical powers to the single principle of the composition of forces, and the musical notes, to the principle of the monochord.

All the mental categories, and the great practical genera of their combinations, may, we believe, be collected into one universal formula, answering all conditions of theory and practice; while each category and combination may be considered as a new centre of reciprocal relation to the universal

formula ; all will thus be in relation to each, and each in relation to all. A universal table or formula for these operations may, we think, be formed.

Predisposition, or preparation, association and memory, appear to have been more attended to by others, than postdisposition, insulation, subsidation, and oblivion. A habit of several years practising the power of general simultaneous subsidation of sensations, after several years also of previous attention to it, enables us to affirm, that the mental modes and operations may voluntarily be as completely reduced to any degree of rest during a vigilant state, as may the voluntary muscles. Even a total cessation of thought may be effected, and when the power is acquired of producing this rest or amorphous state of mind, it is scientifically the state from which to start, and wherein to take refuge. We do not mean to affirm that this operation should supersede higher and more general influences ; as for instance, those derived from religion ; we mean only that they should all act in consociation.

In general, the power of control over thought is analogous to the power of controlling the mus-

cles in gymnastics, and to conducting a mechanical or chemical experiment ; for all control is but the power of producing different formulæ of self, or of the same genera of sensations, whose modes and operations are the substantial forms of all acts of attention.

Man has no more power to create in the mental, than he has to create in the material world.

Every mode of consciousness may, in some degree, be controlled by a few predominancies or leading forms ; consciousness and conscience may be amorphozed ; and, as is well known, conscience may be voluntarily depraved.

Many of the sensations arising from the involuntary organs ; many arising from morbid states, mental and corporeal, particularly the morbid states of the voluntary muscles ; and also, many of the grades of insanity, are in a great measure controllable ; of this, pain in general is an instance ; for, when it is not a very vivid subject of consciousness, insensibility to it may be produced ; it may also be represented by faint copies or signs, and thus be made a subject for reflection. It is only a

slight degree of the pains of hunger and thirst, that is generally inevitable.

The respiration may be accelerated, retarded, or stopped, and its volume increased or diminished. This art is taught by gymnastics. We have somewhere read of a celebrated physician, who, in his dying moments, forced the act of respiration, and thus prolonged life.

Although there exists an infinite variety of modes of control by means of external sensations, yet as the influences of these various modes are analogous to those of the solitary operations of mind, we confine our attention to the latter, for the reasons already stated at the commencement of our observations.

A perfectly amorphous state is not necessary to mental rest, as perfect stillness of every muscle is not necessary to bodily rest. A perfectly amorphous state, moreover, cannot, in one respect, be induced ; for there is, as it were, an uninterrupted harmonic action in every one of the minutest parts of the corporeal frame, proceeding from what may be termed the orchestral action of the organization.

Of this action the minutest fibre may perhaps perfectly partake, as constituting the elementary tone of the organic harmony, in the same manner as the elementary musical vibrations constitute the elementary vibrations of the monochord. This state, of course, is coexistent with life, and may be considered as a primal origination of the greater actions mental and corporeal; and therefore, also, as producing the key note or fundamental tone of character, and possibly as constituting the elementary form of the mental operations, as well as of what is commonly called intuition and instinct; not that we consider this action as mere corporeal action, but as physical manifestations of still higher powers.

These organical actions, we believe, may, by delicate attention, be always found in the visual sense. Hence, even in a state of the greatest rest, there is always in the visual sense a fundamental tone of light or colour, of sound also, in the sense of hearing; and of feeling, in self-feeling.

In some degree, there occasionally exists in every person a simple extension of this state in self-feeling, viz. a kind of cherished enjoyment of

agreeable sensations, accompanied with a mental inactivity. Another kind of this state is instanced principally in children, as in the child who said, " what a funny thing it is to be alive."

The fundamental tone is varied according to the stronger actions arising from thought, from the general muscular exertions, or from changes in states of the body. The principal difficulty in amorphozing, probably consists in preventing the fundamental activity from increasing to the ideal or muscular.

Attention to the sensations, while the person is in perfect stillness, and free from any external influences, may discover the truth of what we have stated.

Many persons, in consequence of mistaken religious principles, disbelieve in the capacity for general control of thought ; and yet some of them admit thought to be modes and operations of sensation, and of course admit the power of controlling it, in the general acquisition of knowledge. For all human influences over external objects, all external corporeal action, and all acquisition of knowledge, must result from corresponding in-

ternal influences over sensation. Thus, education in general is an education of sensations observative and conceptive, and language being signs for the modes and operations of sensation, the learning of language is an elementary instance of the capacity of controlling thought. The rules of any art or science, and parental instruction for cultivating reflection in the child, are all similar instances. If, therefore, abstract rules can be expressed for controlling thought, these rules may be learnt as well as any other. The great control required in learning a language, is perhaps the reason of its being so very laborious a task to children; indeed, Miss Edgeworth thinks that, in subsequent life, there is no task equal to it. The principal cause of the present difficulties of the child in learning a language, is probably to be found in the circumstance of its visual sense, its hearing, and its articulation, being generally regulated at one and the same time; the division of this labour would, however, greatly diminish both the time and difficulty of learning.

Common conversation distinctly notices all the elementary mental powers, even the power of signs

and of mental rest, in accordance with the principles here suggested.

All proper rules for mental discipline peculiar to individuals, are necessarily included in the general system, though it is not probable that any system will be so complete, but that some individual may have some superior particular formulæ.

No phenomena can be exhausted without a knowledge of their doctrine or theory; and the advantage of system in phenomena over phenomena without system, is analogous to the advantage derived from consulting a map, over that of consulting an unarranged vocabulary.

It is now generally admitted, that all persons have all the elementary powers of mind, and that these powers differ only in degree, proportion, and direction. Any mind may consequently, in some measure, advance in any subject; although the original natural differences in the degrees and proportions of the powers of different minds, as for instance in the degrees of rapidity, suit individuals to some subjects of attention better than to others.

Any degree of elementary power or of genius, may occasionally be found in persons employed in the humblest occupations. The degrees of the powers of the senses differ in different individuals, as do the degrees of the powers of the involuntary organs, and the degrees of the powers of the same senses and organs often change in each individual.

As the elementary modes of sensation are in every mind, so are also all the elementary phenomena of good and evil, health, sickness, and insanity. All the phenomena of the various periods of life may be found elementarily in any one period. The mental phenomena of insanity, whether arising from bodily or mental causes, are nothing more than morbid states of the powers which are common to all persons. The elementary phenomena of dreams exist in the vigilant state. The phenomena of the first rise of idolatry are discoverable in children at an early period of their education; as may be known from teaching them by prints and models, when it is found necessary frequently to caution them, that they mistake not the representatives for the things represented. Miss Edgeworth, in her work upon the subject of education, has given ample instances of philoso-

phical attention in children, and very strong instances of their accurate attention to the sensations. Indeed, the mental phenomena exist in a much more simple form in them than in adults. Many kinds of sensation, vivid to the child, have, through inattention, ceased to become the subject of consciousness to the adult, and many others have ceased altogether.

As exactly the same modes and operations observative, may be the conceptive, and vice versa, so the powers of mind may be illustrated by external objects; and mental philosophy become the first step in education, as its subject the sensations are necessarily the first in operation, and their doctrine the first in power. Education by means of external objects may be commenced long before education by means of language. Infant schools, we doubt not, therefore, will, in process of time, give rise to a power at present inconceivable, in the advancement of all subsequent education, and will be a great illustrator and promoter of mental philosophy.

The capability of making the sensations the subject of art and science, is strongly exemplified in

painting, music, and geometry; for it must be constantly kept in mind, that apparent external objects, as the visual appearance of one's self or of any object whatever, are but modes and operations of sensation, although there are real external objects distinct from them.

Is it not very probable, however, that there exist at present many errors in philosophy, (particularly in the experimental department,) as well as in common language and in the general concerns of life, in consequence of purely internal sensations and sensations from external objects being mistaken the one for the other, and of sensations from external objects being considered as the objects themselves? Many errors of the former kind have been detected in chemistry.

In music, two of the senses, hearing and self-feeling, and in the case of singing, articulation also, are in a great measure scienced.

Geometry, optics, perspective, theoretical mechanics, and painting, are instances that the visual sensations may be scienced; and it is when the

mental operations are principally in the visual sense, that we hear the individual use the expressions, "I see the reason," "I see you are right." The abstract operations in theoretical mechanics, is the branch of mathematics most analogous to mental philosophy and metaphysics.

As music harmonizes both self-feeling and hearing, and in the case of singing, articulation also, it is a science capable of being soonest learnt; for that which is the most harmonic has the greatest power over our sensations; and since music is founded upon mathematical principles, and its signs are capable of being scienced, it is perhaps the most fertile source for illustrating the mental phenomena.

From the foregoing considerations it will be seen, that we fully consider mind to be mechanical; by mechanical is here meant, that its modes have definite, expressible, and controllable powers, and definite ends capable of being effected by those powers, according to definite laws, which may be presented in definite but at the same time universal formulæ. Upon this principle it is necessary, that when the greatest mental power is required, every

controllable generic mode, mental and corporeal, should be regulated in accordance with the end to be attained.

Though all the senses are in physical connection, yet either of them may operate insulatedly, particularly self-feeling. The sense which may operate with the least degree of self-feeling, is, the visual sense.

Each sense may represent the other senses, on the same principle upon which the sensations represent the realities of the external world, and signs represent the ideas signified.

All physical influences of one thing upon another, whether in the mental or material world, we consider to be upon the same general principle of the correspondences of the sensations with the objects of the external world.

The visual sense is the most intellectual, chiefly in consequence of being the most convertible, and capable of being accompanied with the least degree of self-feeling, as well as from being most susceptible of the greatest variety and rapidity of opera-

tion. As much as possible, therefore, its sensations should be used as the general representors in mental operations, in order that we may thus reduce variety, and approximate to unity, which is a great source of power.

In music, the sensations of the visual sense (as the written musical signs) may be signs to the ear, to the articulation, and to self-feeling; and these signs may be made the subjects of reasoning, without reference to the other senses.

In music, there are five kinds of sensations as signs to the same idea; viz. the sensations of sight, (as the musical signs) those of sound, of articulation, of self-feeling, and of touch from performance on the instrument. Each sensation is both consociated with, and is a sign to, the others, and therefore either may suggest the others.

The modes and operations of the visual sense, as also self-feeling, articulation, and hearing, are generally consociated in the mental operations, both observative and conceptive.

Artificial signs are as important to solitary ope-

rations, as to social ; to conception, as to observation and expression. These mental operations their signs ought to facilitate ; for the power of all media of expression of mind depends upon the extent of their capacity for correspondencing, and therefore for universal convertibility.

It is of great consequence that general ideas upon important subjects should, as far as possible, be first considered, independently of words or signs in common use, in order that these may not limit the mental operations.

Algebra, music, the art of ciphers, short hand, and the telegraph, are the principal instances of the power of signs in common use.

The histories of the mathematical and musical sciences, present the strongest instances of the means of advancing a science, by the regulation of its signs.

Categories and axioms common to matter and mind, as also abstract reasoning, are all parts of one metaphysical system. Logic, algebra, grammar, and many of Bacon's instances in his "novum

organum," are likewise parts of the same system. An interesting work, lately published, and entitled "The Employment of Time," takes a similar view of metaphysics, and gives several practical exemplifications of the uses of the categories.

Metaphysics is the source of universal analogy and of universal intimation.

The elementary universal categories may be classified as perfectly as the definitions in geometry. They are of necessity always consociated, and therefore universally present, as also are the elementary mental phenomena, for which reason all the materials for the sciences of mental philosophy and of metaphysics are also constantly present. These categories may, we believe, be illustrated by a line, either as composed of distinct contiguous points, or as arising from the fluxion of a point; in the former case, the points may be considered as modes or sections of space; their capability of combination appearing to be co-extensive with that of any systematic combination of elements, whether of those in arithmetic, geometry, grammar, or music.

As metaphysics is the source of universal laws, so must it be the source of universal theory; as the theories of mental philosophy, mathematics, and experimental philosophy. This observation is in agreement with the principles of Lord Bacon, who treats of these subjects as mixed metaphysics.

Algebra is the only part of mathematics purely relational, and therefore the only part which has the character of universal science.

The more that physical discovery advances, the more extensively is physics found to be a subject of abstract reasoning, as the increasing application of mathematics to it proves. Physics and metaphysics therefore should reciprocally advance.

Were the theory of mathematics presented separately from its subject, it would invite to it a far greater number of disciples, in consequence of its presenting formulæ for inducing general mental discipline; while mathematics, in general, would be much less subject to that injurious application which arises from not first sufficiently abstracting its principles.

That metaphysics, the principles of which the author has suggested, he considers to be the “*prima philosophia*” of Lord Bacon, the constructor of all arts and sciences, the universal unit of scientific power.

Mental philosophy is hence reducible to its simplest form, the various genera of sensations being the various modes of power, and metaphysics their doctrine. Its data are constantly present, its means constantly progressive, and its end supreme.

A great characteristic of the power of metaphysics, and therefore of the power of the human mind, is to be found in its capability of producing a reduction of differences, an increase of relational power, a scientific system of signs, and methods of extending indefinitely simultaneous attention; among which may be mentioned, that of adjustment of the scale of a subject. Reduction of differences and increase of relational power, give rise to reduction of quantity and approximation to unity; likewise, to abstraction, generalization, capacity for analogy, and hence for that degree of converti-

bility which is equal to the multiplication of means and uses.

That mental philosophy should be of late discovery, seems but consistent with reason, when we consider its great abstractedness and universality. To these causes we may attribute probably the lateness of the discoveries of the law of gravity, of the laws of motion, of the properties of the atmosphere, and the obscurity also in which these are partly involved even to this day.

It is not intended to be asserted, that any human knowledge ever can wholly remove error; that it will ever disclose the principles of divine power, the principles of the soul, or even the first principles of matter; neither is it asserted, that it can science every subtile mode of mind with the clearness of geometrical definition; for new developments, though produced even by the most matured ideas, are at first generally obscure; and the variety of species of sensation, will no doubt prove an inexhaustible source of discovery.

Every particular is in alliance with universals, and finiteness with infinity. No truth can be per-

fect, except it be perfect in all its relations ; and the knowledge of such a truth would imply perfection in the knowledge of universal truth. Truths, even in their simplest forms, therefore, must ever be accompanied with some degree of obscurity or imperfection ; though they may be considered as in transition to higher orders of power. The simplest action in the human frame, is the effect of a micro-cosmical agent.

Is it not reasonable to suppose, that there are many modes of sensation now unknown, which are constant in operation, and of great influence in our nature ; but which may at some future period be brought to light, and subjected to control. Some of them may, perhaps, correspond with important influences in the external universe. A strong reason for these suppositions may be deduced from the circumstance, that we are insensible to the vivid external or internal sensations of any of the senses, in proportion to a habit of inattention. The powers of the senses, moreover, vary in a great measure in proportion to their exercise ; as correctness in the articulation of a newly learnt language, varies in proportion to the frequency of practice. The learning of a new language, a

change of circumstances, and advances in civilization, are all accompanied with a correspondingly new class of feelings; and the laws of acoustics, music, and optics, have been of comparatively late discovery, while they have been the means of producing new formulæ in their respective senses.

No one, therefore, can declare the limits of the human mind; and the only safe restriction of its efforts is, not to advance, but in alliance with truths which are known. The capacity of the mind for progression is infinite; the unknown doubtless is analogous to the known, and minima doubtless analogous to maxima.

These views, we feel assured, are in full accordance with those of the Christian faith; though the power of inducing mental rest, and perhaps some other considerations, at first sight, appear to present serious difficulties. That such a power, however, may exist, is quite in accordance with those physical principles of mind which are now generally received. No book has presented such clear and sublime views of the human character, as the Bible, (the New Testament in particular,) and none more

constantly treat of mind as the physical manifestation of the soul.

Decision in pursuing reasonable experiments and hypotheses, is as advantageous to religion as to philosophy; and he therefore, that, putting his hand to the plough, looketh back, is no more fit for philosophy than for the kingdom of God.

Throughout the universe truth is necessarily in harmony with itself; and therefore must be in accordance with true religion. Hence it is advisable, that, when any proposition is suggested as a truth, and is greatly repulsive to the feelings, all objections to it should be deferred, and the fullest and fairest opportunity be afforded for developing its nature; in full assurance of arriving at a safe result, after a fair and complete trial of the strength of those objections which had originally been presented.

Very common obstructions to learning, which are particularly instanced in authors who have written respecting the power of producing mental rest, consist in erroneous interpretations of divine

revelation, and in receiving many propositions which are erroneous, as intuitive and self-evident truths. From the influence of these causes, many a noble suggestion has been opposed, and doubtless lost to mankind. Into what groundless alarm was the church thrown, in consequence of Newton's showing the motions of the solar system to be in accordance with the law of a falling body upon this earth ?

It is essential to mental philosophy, that it rest upon the basis of its own legitimate evidence. That self-control, however, to which we have alluded, does not preclude the influence of any divine operations, whether general or special; neither does it preclude supplication for divine aid, since mental philosophy may be, as indeed it ought to be, the obedient handmaid to religion. It must admit influences from infinite and unknown causes, but these influences, when in a tangible form, that is, sufficiently manifested in the sensations to be made a subject of consciousness, should be submitted to the general mental discipline; since it is not probable, that the divine being changes the laws of our nature, during his influences over it, whether special or general.

To mental philosophy, it is as important as it is to religion, that “ye be sure that the Lord He is God, that it is He that hath made us, and not we ourselves;” and “that although a Paul may plant, and an Apollos water, yet that God alone giveth the increase.”

That knowledge may be the means of increasing power, and that great labour is necessary to great knowledge, nothing can so much exemplify as the science of mind. As knowledge may be the means of increasing power, by rightly directing our sensations, so must ignorance and neglect be a cause of deficiency of power, and doubtless also of the greatest mass of human evils, in consequence of the sensations being wrongly directed.

As power may be increased in proportion to the progress of the knowledge of mind, we may observe, that no human power can be so effectually philanthropic as that of mental philosophy.

This philosophy, however, no more than any other, can be compassed without a proportionate degree of experiment and practice. No study or

occupation requires so much of mental labour, perseverance, long uninterrupted attention, tranquillity, delicacy of operation and experiment, as well as habitual practice of rules in accordance with its theory. Even after a complete comprehension of first principles, the extent of their ultimate developement cannot be conceived, as neither could the power of mathematical processes, previous to the discovery of fluxions.

Of all studies, that of mental philosophy is the least inviting to the disinclined and uninitiated. To the persevering and successful, however, it cannot be otherwise than the most engaging; though to none does it offer an undisturbed elysium, since every crown has its corresponding cross.

The importance of recording the thoughts, is strongly instanced in those arts and sciences (as sculpture, painting, and music, &c.) in which recourse is had to external means to produce an exact judgment in the respective senses; the painter, sculptor, and musician, all resorting for this purpose to their own particular standards of admeasurement; in these cases, the senses unas-

sisted are therefore seldom trusted to. It is also strongly instanced in the fact, that many thoughts are changed and many lost through the influence arising from succeeding combinations, and that often apparently new suggestions, after being obtained by laborious attention, are recognised as formerly known. A habit of recording the thoughts greatly assists memory and imagination. Those who are desirous of great mental discipline, should write an accurate history both of their mind and of their general character, from the time of their earliest recollections; for, the abstract formulæ of character are as constant in operation, as the organization, though they may be adapted to any required change. Future habits, also, must in a great degree resemble those which are past, and without a knowledge of the past, cannot be regulated. Every state, whether good or evil, may evolve important information; and opportunities may be found or made by every one, of cultivating the general mental powers. The trials of life supply ample occasion for exercising the mind in self-control; and if these be welcomed, they do in effect bring with them the means by which we may rise superior to their power.

All modes and operations of mind, as well as all states influencing them, should be subjected to discipline : particularly those of long duration, of strong impression, having extensive relations, of habitual recurrence, and which are contrary to regulated habits. What is not disciplined is proportionately powerless, and a very insignificant error may spread, in consequence of inattention, till all order be converted into confusion.

The mental operations of which, in the common course of attention, we are distinctly conscious, possess far less power than others which are associated with them, which are undeveloped, or of which we are not distinctly conscious. The power of developed forms, compared with that of forms which may yet be developed, is as the highest arithmetical capacity of the Indian, who is obliged to count his fingers, compared with the mathematical capacity of the mind of a Newton. Mental power is the key to unlock and enter into the laboratory of the divine Artificer ; or in other words, “ the spirit of man is the lamp of God, wherewith he searcheth the inwardness of all secrets.”

The developed was once undeveloped ; so that both may be considered together in relation to human knowledge. The order in which the developed emerged from its obscurity, intimates the order for further developements. The existing limits of the mental capacities and their various influences should be defined ; those, which ultimately or on the whole are most productive, should be selected, and their less important influences rejected or reduced. Every state should thus be raised to its utmost power, and the state which fails should be raised by those in action. A complete developement of the processes of mind, will enable a person, in almost any state however incapacitated, to bestow some degree of attention on any subject however difficult. The kinds of attention and of state should, as far as possible, be mutually adapted. The highest end or power should be raised upon the lowest data, and in the shortest time. The greater the progress in discipline, the lower will be the requisite data, and the more constantly present the power of control. Should this power, however, be absent, as sometimes is the case, the opportunity of its recurrence must be awaited, and this opportunity will the sooner occur, in proportion to the previous habi-

tual discipline. Very seldom is a state so depressed, but that either the evil may be reduced, or its tendency be rendered less detrimental.

Discoveries and inventions are generally but formulæ of increased power, applied to what was previously known.

We may often raise consciousness of modes or operations of mind, of which we were unconscious during their existence, by the same means that we may raise recollection of ideas not immediately suggested by the memory. The data for raising this consciousness, are, the sensations of which we were unconscious, and which necessarily existed; and the method of developing these, is, by developing and dwelling upon, in their various relations, those sensations of which we were conscious, and which must have been associated with those of which we were unconscious.

The commonness or constancy of a sensation, greatly tends to prevent its discovery; the reason for which is to be found, principally, in the consequent absence of great differences in its states; as distinctions are of course perceived, in pro-

portion to the consciousness of degrees of difference.

All mental power over the external universe is indirect; and is direct only in its influences over the sensations.

As sensations are the only possible direct object of consciousness, so all subjects of attention are necessarily only modes and operations of sensations. Attention for the purpose of investigating the sensations, which of course includes self-investigation or self-knowledge, is exactly upon the same principle as attention in the external sensations for the purpose of investigating the external universe. The only differences between these two kinds of attention, may thus be illustrated. Suppose any real external object in view; attention for the purpose of investigating the sensations, consists in contemplating the object simply as a sensation representing, or being in correspondence with, a real external object. On the other hand, attention in the external sensations for the purpose of investigating the external universe, consists, in contemplating this same object not as a mere sensation, but as a real external object.

All the elementary experiments for the purpose of investigating the sensations, may, we believe, be made either by the motions of the ends of the fingers upon a plain surface, or by their quiescent contact with it. These experiments are analogous to the illustration, which we have already noticed, of the combinations of the categories in the points of a line.

We have said that sensations, particularly of the visual sense, should be used by the mind in its operations, as signs of external objects; therefore complete possession of the external sensations should be gained, in order that no other quality of external objects be admitted as modes of sensation, than will serve as signs or representors: otherwise the signs will not be so generally convertible, and the capacity of imagination will be greatly lessened. For the representors, which are the modes of sensation, have not in them the real differences, and the fixedness of the things which they represent; but are as variable modes of one form, and immediately and infinitely convertible. The capacity of the imagination is greatly lessened, also, by a concomitant affection which self-feeling maintains with almost every

object of attention, whether animate or inanimate.

The modes and operations of self-feeling, should generally correspond with the ultimate object of the mental operations, and not with their immediate object, or with the particular subject of attention. The most rapid and complex motion may be made the subject of attention, by means of forms and signs at rest ; as is the case in the application of algebra to mechanics. By similar helps in imagination, supposed insuperabilities, in subjecting phenomena to investigation, have often been overcome.

Universal formulæ may be made for every beginning, course, and end of every act of attention. These formulæ ought to show what should be deferred, and what immediately adopted ; how every act of attention and the order of succession of different acts should be arranged ; that each may receive the greatest intimation the others can give, and that in case of inevitable interruption, the occupant may find his work in the most forward state which his time had admitted.

All subjects should be reduced to their simplest forms, before they are made the subjects of attention, in order that labour of mind may as much as possible be reduced. For instance, many subjects of attention may be divided into equal sections of their integers, one only of which would be sufficient for attention. A table should be kept of the best mutual adaptation of works and states.

Since beginnings are the germs of all power afterwards evolved, they form important subjects of attention. They are the first dawns of all good and evil, of hints and of new views ; and are as the seeds of universal mental power. These states are generally not even made the subjects of consciousness, but such they may be, and also fully developed ; and as even the greatest power, may at this period be most easily directed, so the means for discovery and invention may likewise be greatly increased.

Very important decisions, though in apparent accordance with universal truths, or even though demonstrative, should never be trusted, without having derived the advantage of suggestions both from time, and from different states, as far as opportu-

nity would admit, since new views are thus almost necessarily gained. Truth perfect in all its relations, never can be arrived at; no limits being assignable to its progression. Even in mathematics, some new mode of studying a given subject, or some formulæ of greater power than before was known, or a more extensive application of a demonstration, is frequently being suggested. The new powers of algebra have greatly reduced the number of Euclidian students. Every age witnesses the falsification of conclusions drawn from some important experiment, or of some proposition generally received as a self-evident truth; this is strongly instanced in the history of chemistry. The work of the greatest genius is but a single step from which his followers ascend, and therefore the towering genius of one age has often ranked in attainments only with the tyro of the other.

Though the best decision cannot however be altogether perfect, it should be executed with all boldness. It is the fittest guide for conduct, provided it be left open to universal intimation.

An opinion or faith in any doctrine which judgment approves, but to which practice is repugnant,

may yet be completely inducted, in the same manner as may the power of retention under similar circumstances; viz. by selecting states the most favourable, as well as by insulated attention, subsidation of all interruptions, repetition, substitution, and such like. Courage and fortitude may be inducted as well as temperance and prudence.

There should be universal formulæ for the exhaustion of productive states, and also for the investigation of their nature, in order to facilitate their recurrence. The formulæ should include rules for concentrated and uninterrupted attention; also for detention, repetition, and methods of maintaining the state till the exhaustion of the subject. During great susceptibility, any change in the sensation may reduce the capability of the state, and lessen the flow of ideas. The most productive states seldom occur; they are generally short in duration, are often irrevocable, and the great excitement accompanying them frequently tends so strongly to eccentric deviation, that without great control they may urge us into great errors.

Extreme states, during their existence, should frequently be considered in relation to their opposite

extremes ; as, by such means, we may approximate to equanimity, or, as it were, to the balance of power. In this manner, productive states may be made to transfer their power to the unproductive.

A course of training, for the attainment of great mental discipline, is as requisite as a course of training for health, for great muscular exertion, or for great moral and religious influences. Systematic rules for discipline, universal as well as particular, both for mind and for body, should therefore be made coextensive with the general practice. Exercise in these rules should periodically take place, independently of their application to particular practice, and should intervene between the various successive acts of attention, with a frequency proportionate to the tendency of the mental discipline to subside. The advantage hence derived, is analogous to that resulting to an army from reviews and exercises during a campaign ; it is analogous, also, to that derived by a painter from flourishing his pencil while marking his shadows.

Practice includes universal operations of sensation. Theory is not in opposition to practice, but

is its doctrine; and should suggest rules for the modes of practice. The most purely theoretical attention is as practical a state of mind as is its attention to the phenomena to which the theory refers.

We may ascertain the rate of velocity of all the kinds of attention that can be made subjects of consciousness.

The scale of a work should be adapted to the time in hand. The order of attention, and the adaptation of states to works may greatly save time; but the strict habitual practice of rules clearly and fully established, not only accomplishes the same object, but is also the greatest means of progression.

The mere recollection of the mental phenomena is insufficient for the purposes of exact attention. The period most advantageous to this purpose is during their existence; when even the strongest passions may be subjected to investigation; and this may be done without their undergoing any considerable change. The operation is conducted simply upon this principle; that by long and sys-

tematic efforts, any kind of modes or operations of sensation, may, in any period of time, even instantaneously, be raised in concomitance and in combination with any other; and is analogous to attention to the active modes and operations of sensation produced by any real external object. In either case, these modes and operations are such as are consistent with a state of the liveliest attention, while there is no such difference between them and the passion which is subjected to attention, as shall be sufficient either to destroy the passion itself, or to produce in it a tendency to subside. This mode of attention may be instanced in a person when shooting at a flying object; in the juggler, when exercising his gymnastics; in the orator, before a tumultuous multitude; or in the warrior, during battle. Perhaps the simplest instance to be found, is in the painter while stippling, and while catching the forms of the waves of a tempestuous sea.

Whatever be the corporeal and intellectual states, their influences are reciprocal. No doubt there are providential fluctuations, both intellectual and moral, in the internal universe; produced by changes in the corporeal system, and correspond-

ing with those in the external universe ; as with the changes of the seasons for instan

The successive periods of human life are undoubtedly, in providential accordance with its transition to a higher order of being. From infancy to old age, the growth of the mind experiences changes corresponding with the growth of the body. The simplest instance of the corporeal states influencing the intellectual, is to be found in the exhaustion of corporeal strength, arising from an excess of general bodily exertion. In this case, there is always experienced an inability for that degree of intellectual activity, which might be otherwise induced. An analogous instance is to be found in the debility arising from old age ; in which case is also experienced a reduction of strength ; and although the intellectual and corporeal energies may be sometimes found in a great degree preserved at an advanced age, yet are they never found in that degree of agility and strength which accompanied manhood. Hence, the capacity of inducing the degree or duration of tension of manhood is reduced ; and therefore, possession, the primary physical mental power, and consequently

retention, and memory, are also reduced. Yet the intellectual progressions may be increasing in a greater degree than the corporeal regressions; for instance, the progression in degree, of the intellectual powers, may be produced by the reduction of differences, the increase of relational power, approximation to unity, and the general advantages derived from increased experience. Hence, in these instances is obtained reduction both of labour and of time in the accomplishment of works.

Corporeal changes, favourable to intellectual progression, often occur in the approach to old age; as for instance, the change caused by the reduction of such a degree of tension or general irritability, as occasioned an obstruction to the intellectual energies. Similar benefits are often experienced upon the sick bed. Many of those, whose minds are unusually active at an advanced period of life, are not conscious of any reduction of their strength, since the time of manhood. This oversight may be occasioned by directing their attention rather to minute particulars, than to their general relations; it may also be occasioned by inattention, by a natural disinclination to the belief

of the fact, or by not observing, that although they can do many things, in their advanced age, in the same or in less time than they could in their manhood, yet that a corresponding accession to intellectual or corporeal power has been obtained. If a person every day endeavoured to mark the growth or decay of a tree, no daily change would be observed; and with too particular daily attention for the purpose of self-knowledge, an individual would not be enabled to detect any general changes in his conduct from the time of childhood to that of old age. The times for attention to successive changes, should correspond with the times in which the changes take place. The simplest instance of the regulation of this attention, is to be found in the times which the physician selects for his visits to his patients.

All the elementary phenomena of the reciprocity of physical and intellectual influences, may be found among the sensations, in the common operations of mind; for, all intellectual states being modes of sensation, to say that physical and intellectual influences are reciprocal, is only to say that one mode of sensation influences others. To dis-

tinguish the primary influence is, however, an object of exceeding importance, as mind possesses such great power over the whole corporeal system.

Every person experienced in self-discipline, must have discovered how little of conduct scientific, moral, or religious, is generally subjected to the power of immediate self-control; how it originates, most frequently, from the influence of society and circumstances; and how those who most think themselves their own masters, are, in general, most slaves to their natures; often mistaking the inevitability of an inclination, for a demonstrative proof of its propriety. It must equally have been discovered, that the capacity in our nature for control is infinitely progressive. The very rapid and regressive course of the mind, when under no influence of controlling power, is like the chaos which might be imagined to ensue from the dissolution of the attraction of gravity; and is most strongly instanced in cases of great prosperity and adversity, or in circumstances where the individual feels himself at liberty to avail himself of the abuse of seeming opportunities of concealment, and of

absolute power. This is abundantly exemplified in Campbell's history of shipwrecks, which strongly marks the sublimest mental states, raised in opposition to the same temptations.

Every successful student in mental philosophy, is only, as it were, one of a series of labourers in the great vineyard of mind. All knowledge is silently unfolding a universal science, and in the ordinary course of that Providence, who is the only source and gradual developer of truth and power, the work will be accomplished.

Every kind of developement of power, is indirectly an advancement towards a universal science; as every great writer is an improver of his language, or of the universal signs for expression; and as the progress of every one division of knowledge assists every other. The greatest genius does but hasten the work.

At some future period, instead of mental philosophy receiving its principal aid from attention to the external universe, the internal universe may become the full and true interpreter of that which is external. Therefore, still unfathomed may be

the import of the ancient oracle, “ γνωθι σεαυτον ;” and sublime beyond conception, those words of Infinite Wisdom, “ neither shall they say, Lo here ! or, Lo there ! for, behold ! the kingdom of God is within you.”

THE END.

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